



Hubris or Humility?

Acts 12: 1 - 23

John 12: 23 - 26



Dictionary

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hubris

/ˈh(j)uːbrɪs/

noun

excessive pride or self-confidence.

"the self-assured hubris among economists was shaken in the late 1980s"

Similar:

arrogance

conceit

conceitedness

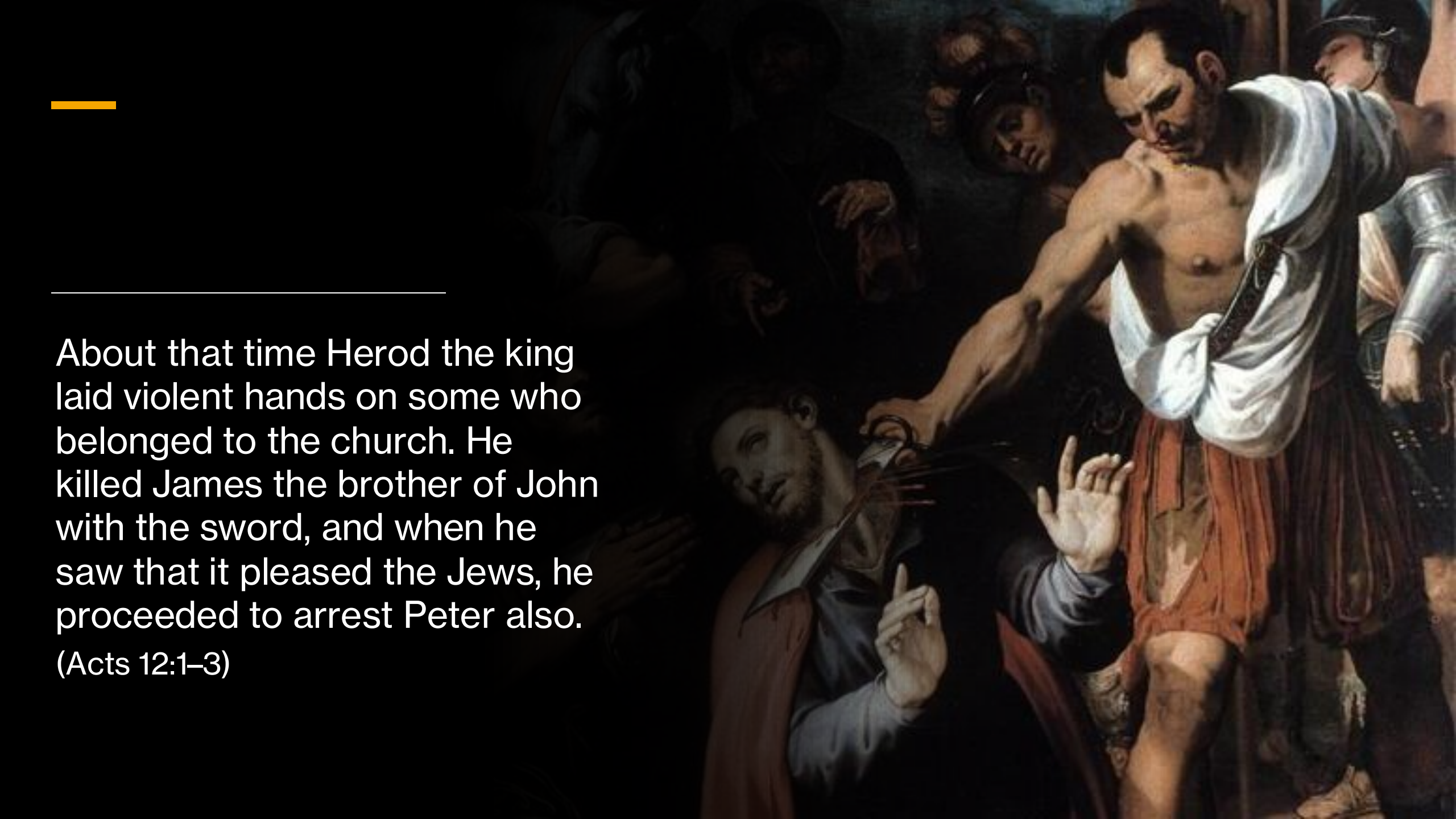
haughtiness

pride

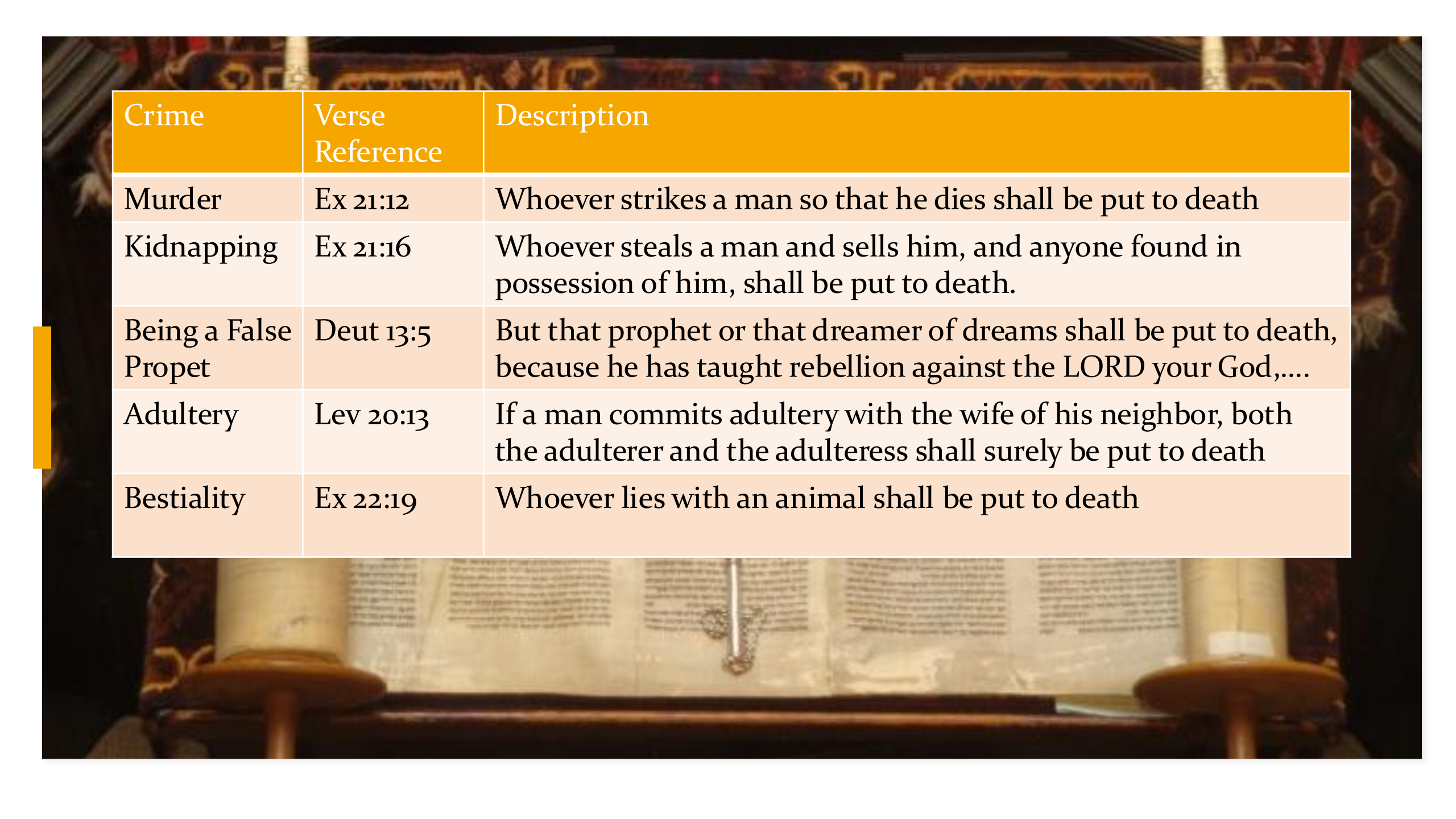
vanity



- (in Greek tragedy) excessive pride towards or defiance of the gods, leading to nemesis.



About that time Herod the king
laid violent hands on some who
belonged to the church. He
killed James the brother of John
with the sword, and when he
saw that it pleased the Jews, he
proceeded to arrest Peter also.
(Acts 12:1–3)



Crime	Verse Reference	Description
Murder	Ex 21:12	Whoever strikes a man so that he dies shall be put to death
Kidnapping	Ex 21:16	Whoever steals a man and sells him, and anyone found in possession of him, shall be put to death.
Being a False Propet	Deut 13:5	But that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the LORD your God,....
Adultery	Lev 20:13	If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall surely be put to death
Bestiality	Ex 22:19	Whoever lies with an animal shall be put to death



From his fellow man I will require a reckoning
for the life of man.

“Whoever sheds the blood of man,
by man shall his blood be shed,
for God made man in his own image
(Gen 9:5b–6)

Murder: “the unlawful premeditated killing of
one human being by another”

Imago Dei

“ ‘See now that I, even I,
am he,
and there is no god
beside me;
I kill and I make alive;
I wound and I heal;
and there is none that
can deliver out of my
hand.


(Deut 32:39)



Herod's Hubris:

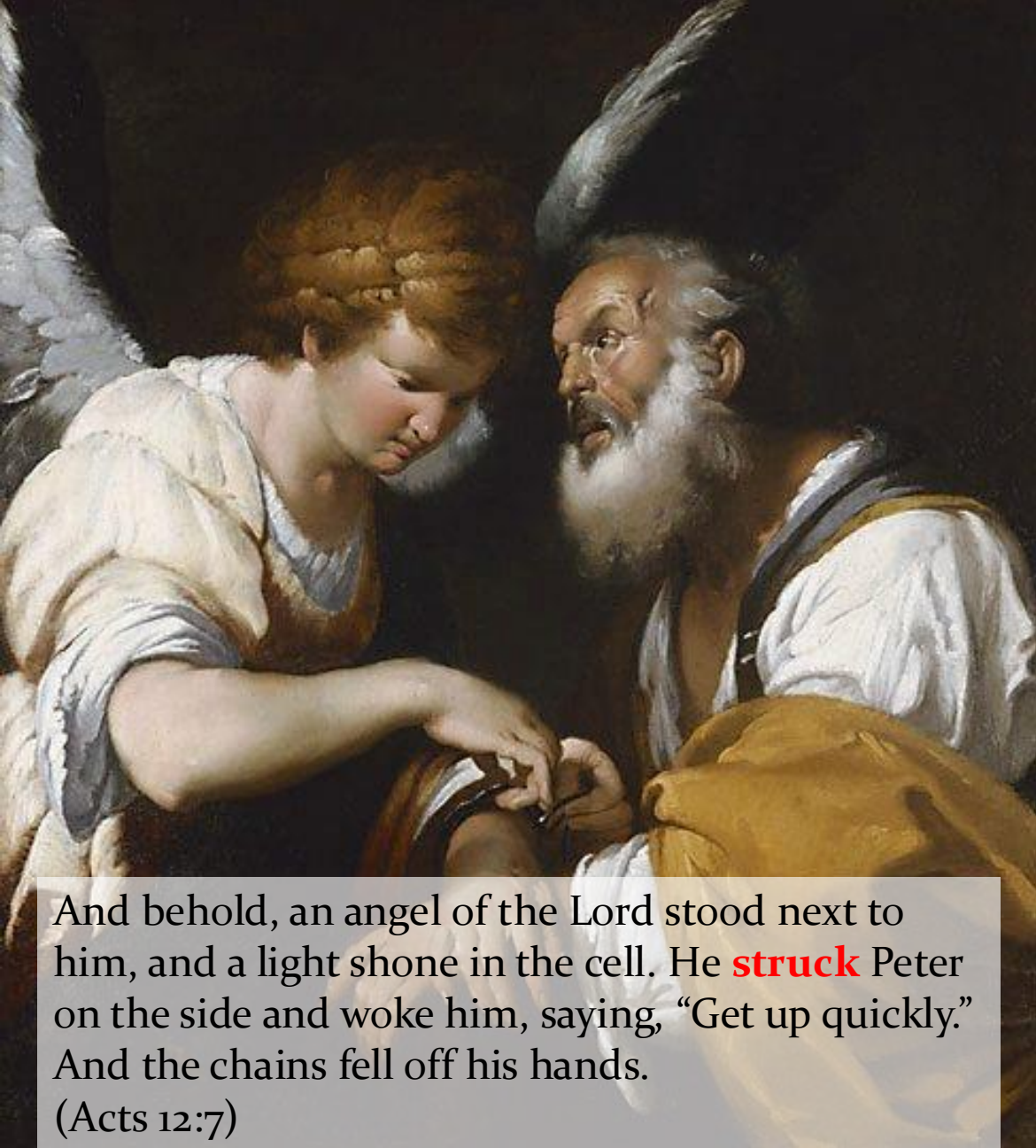
- Behaving as if he had ultimate power over life and death





On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. And the people were shouting, “The voice of a god, and not of a man!” Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last.

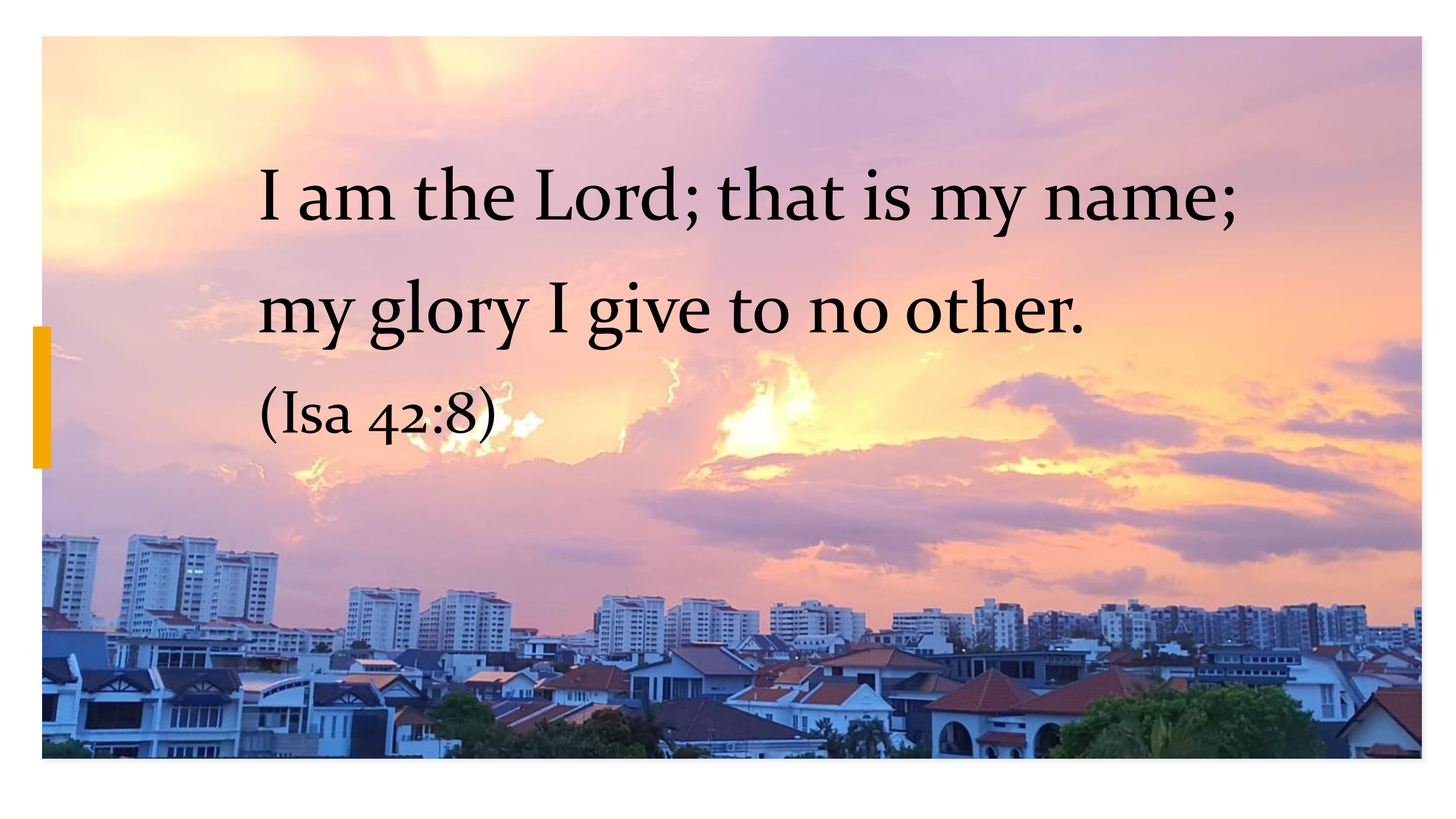
(Acts 12:21–23)



And behold, an angel of the Lord stood next to him, and a light shone in the cell. He **struck** Peter on the side and woke him, saying, “Get up quickly.” And the chains fell off his hands.
(Acts 12:7)



Immediately an angel of the Lord **struck** him down, because he did not give God the glory, and he was eaten by worms and breathed his last.
(Acts 12:23)



I am the Lord; that is my name;
my glory I give to no other.
(Isa 42:8)

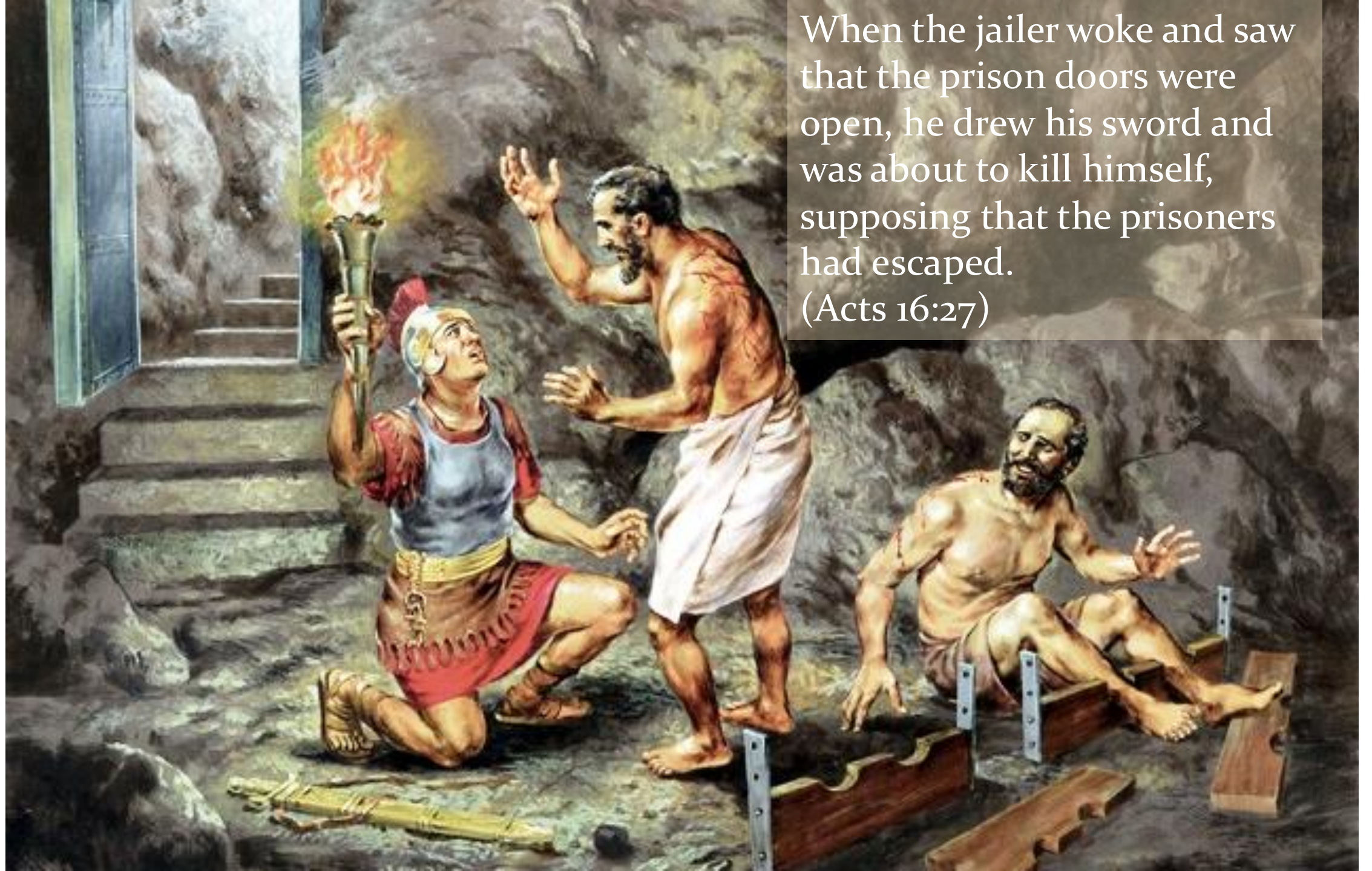
Herod's Hubris:

- Behaving as if he had ultimate power over life and death
- Making it all about his own honour

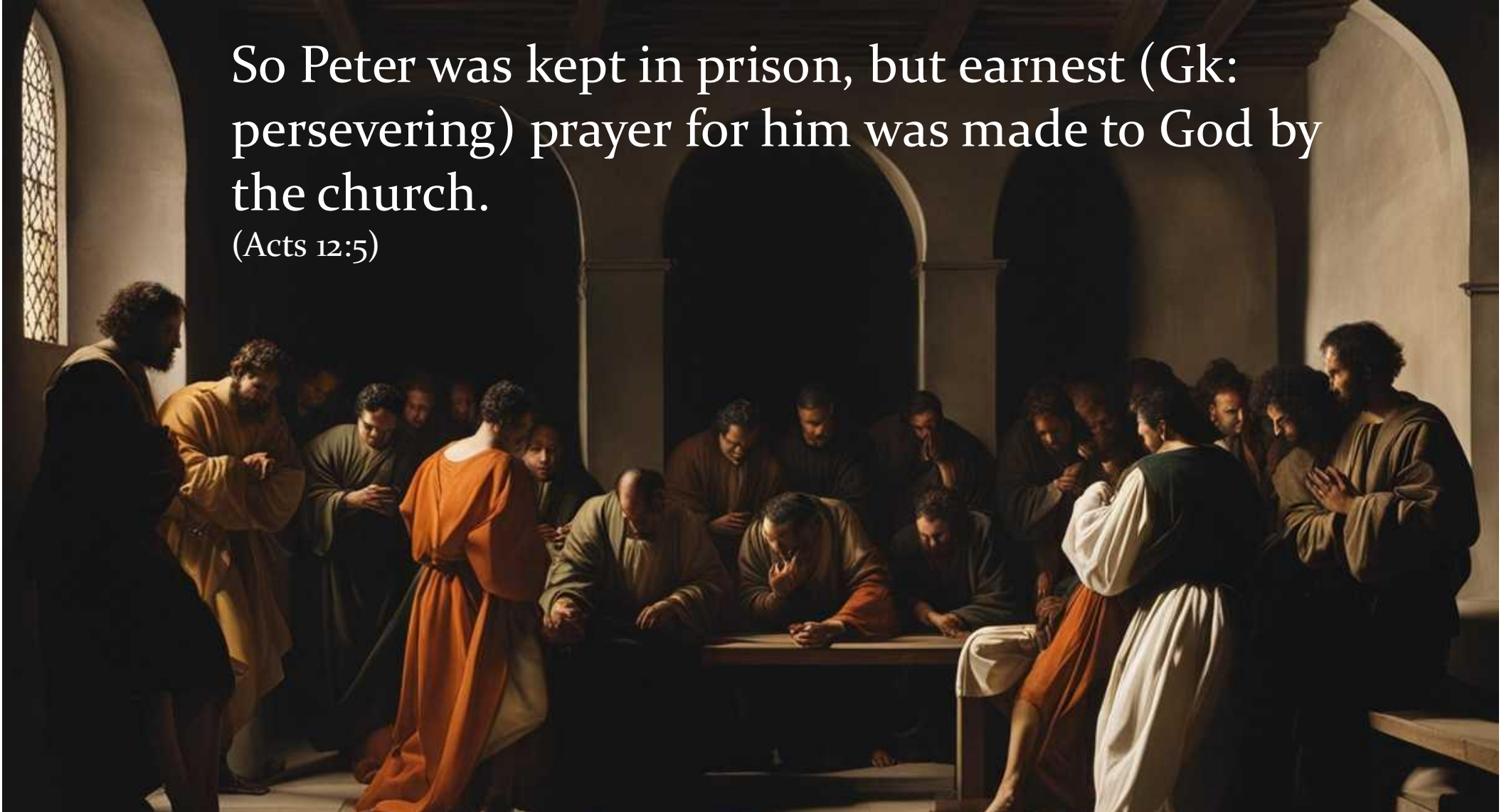




When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped.
(Acts 16:27)



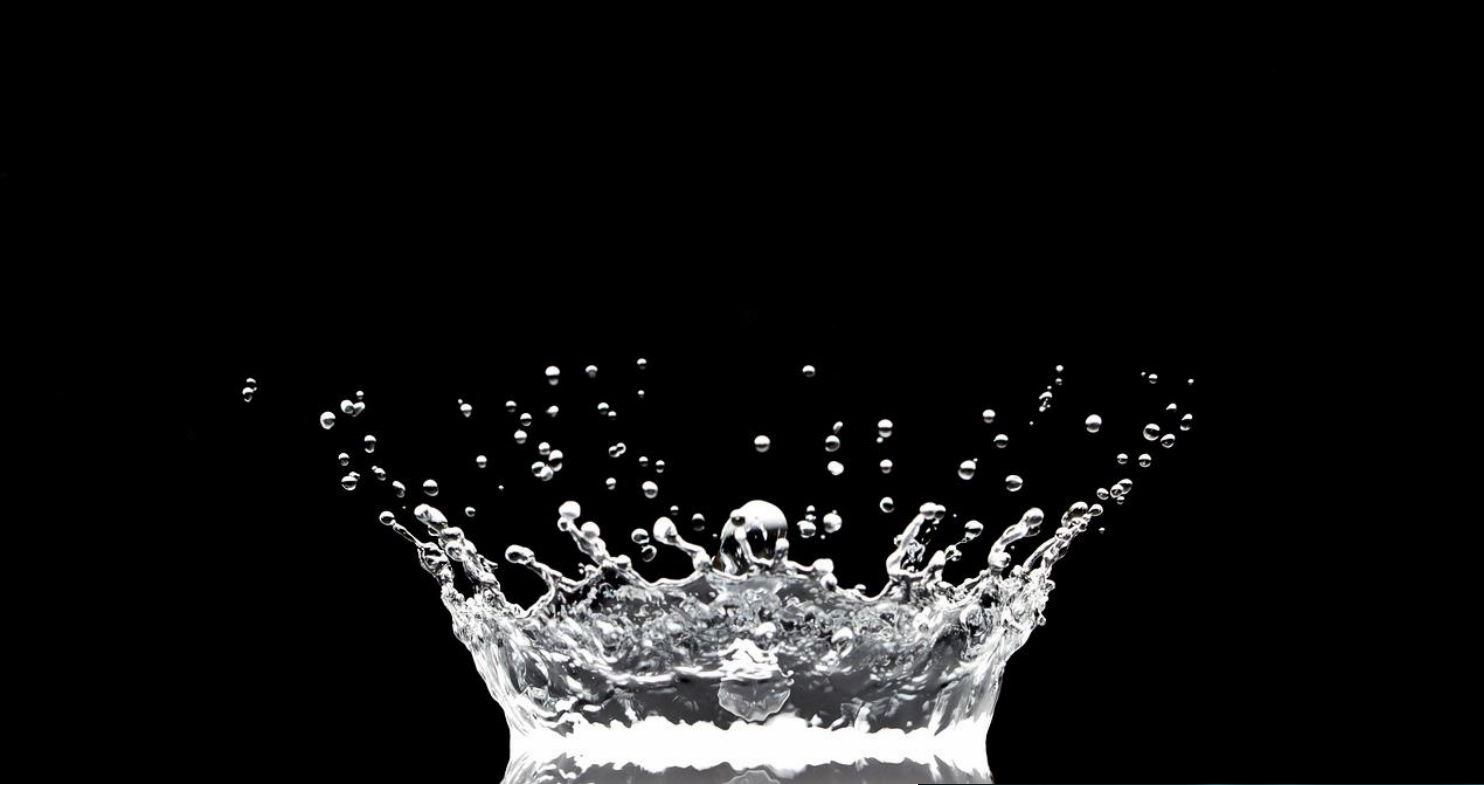
So Peter was kept in prison, but earnest (Gk:
persevering) prayer for him was made to God by
the church.
(Acts 12:5)



The Church's Humility

- Persevering in prayer
- Submitting to the will of God





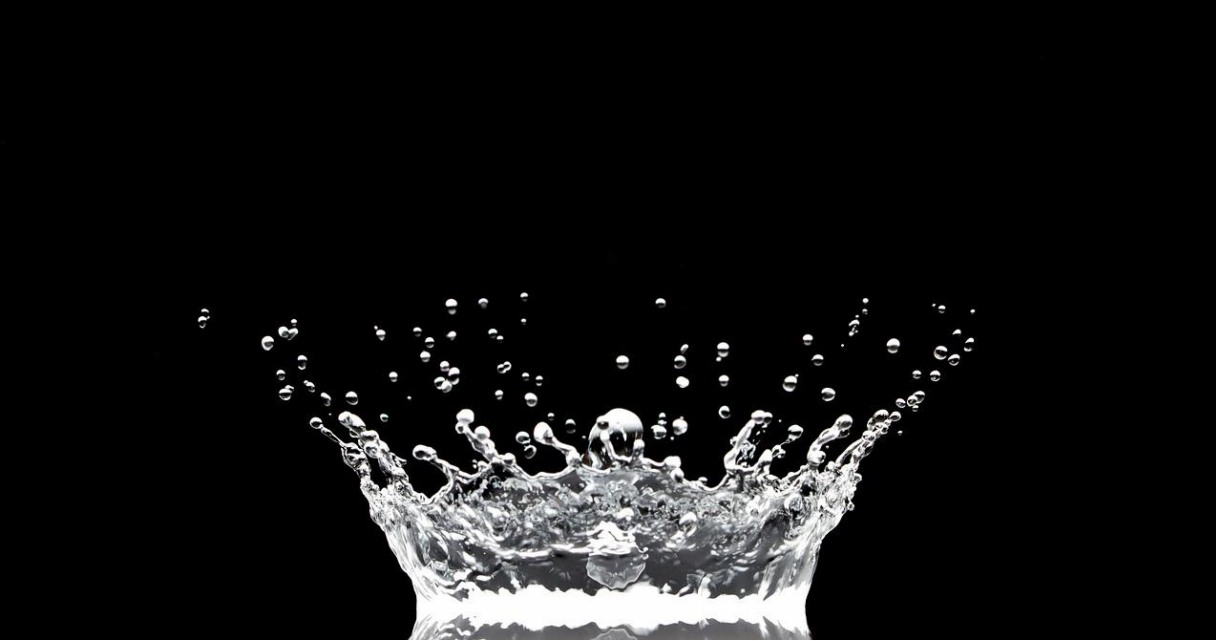
The Church's Humility:

- Persevering in prayer
- Submitting to the will of God

Herod's Hubris:

- Behaving as if he had ultimate power over life and death
- Making it all about his own honour





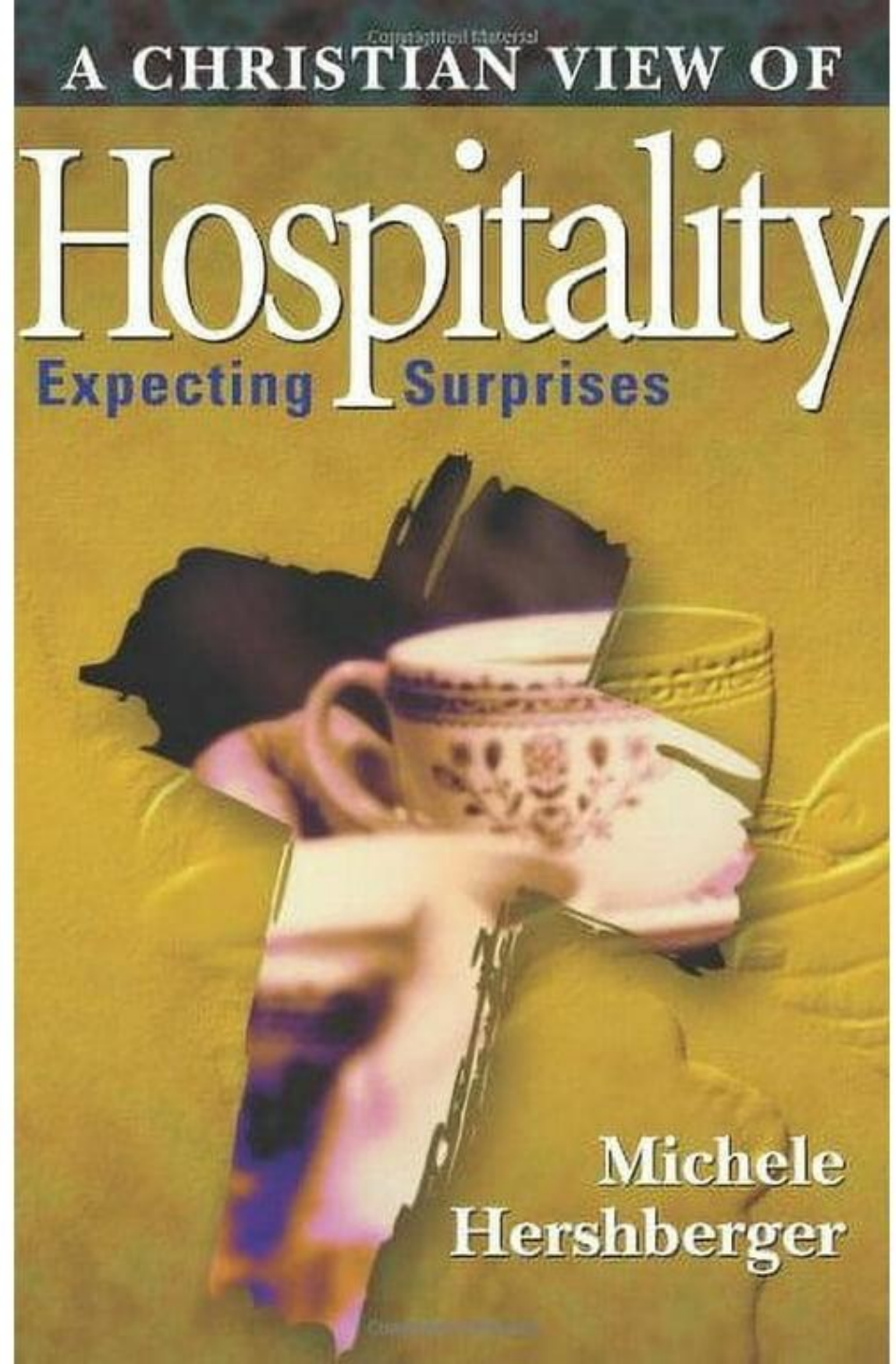
The Church's Humility:

- Persevering in prayer
- Submitting to the will of God
- Readiness to die to ourselves as we exercise Hospitality

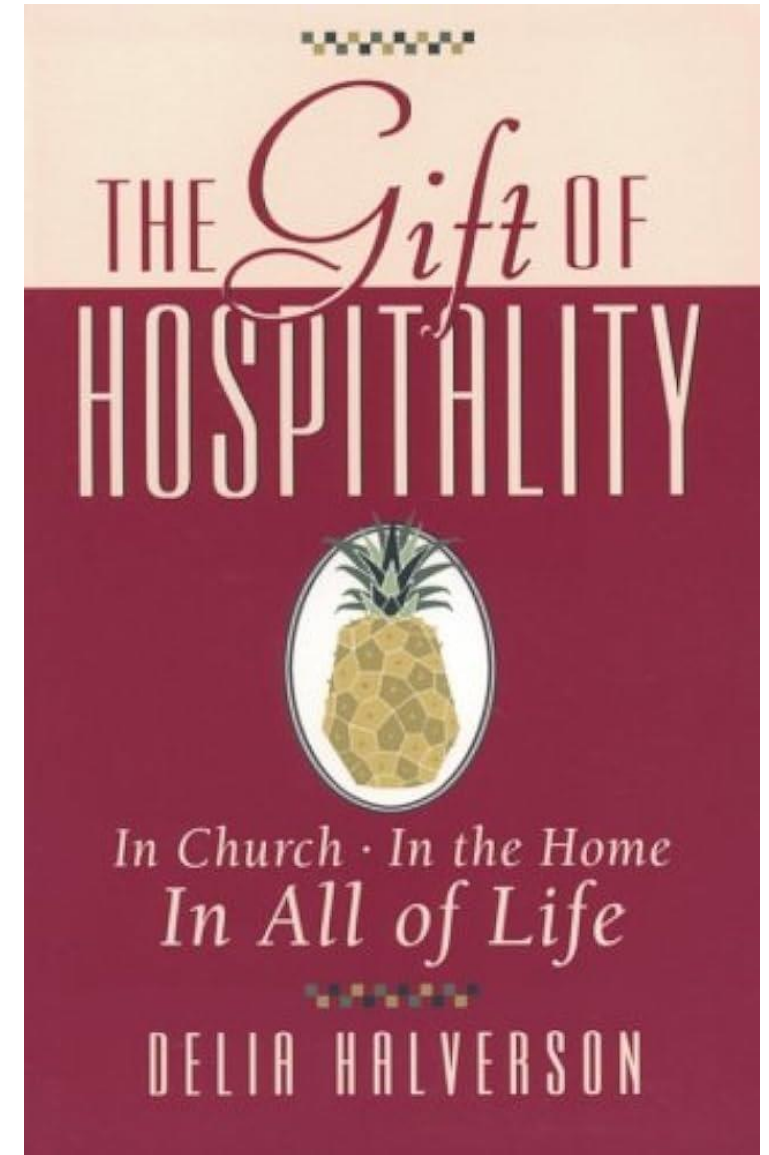
Herod's Hubris:

- Behaving as if he had ultimate power over life and death
 - Every single person is made in the image of God and deserves to hear the Gospel
- Making it all about his own honour
 - Hospitality is never about getting honour for ourselves

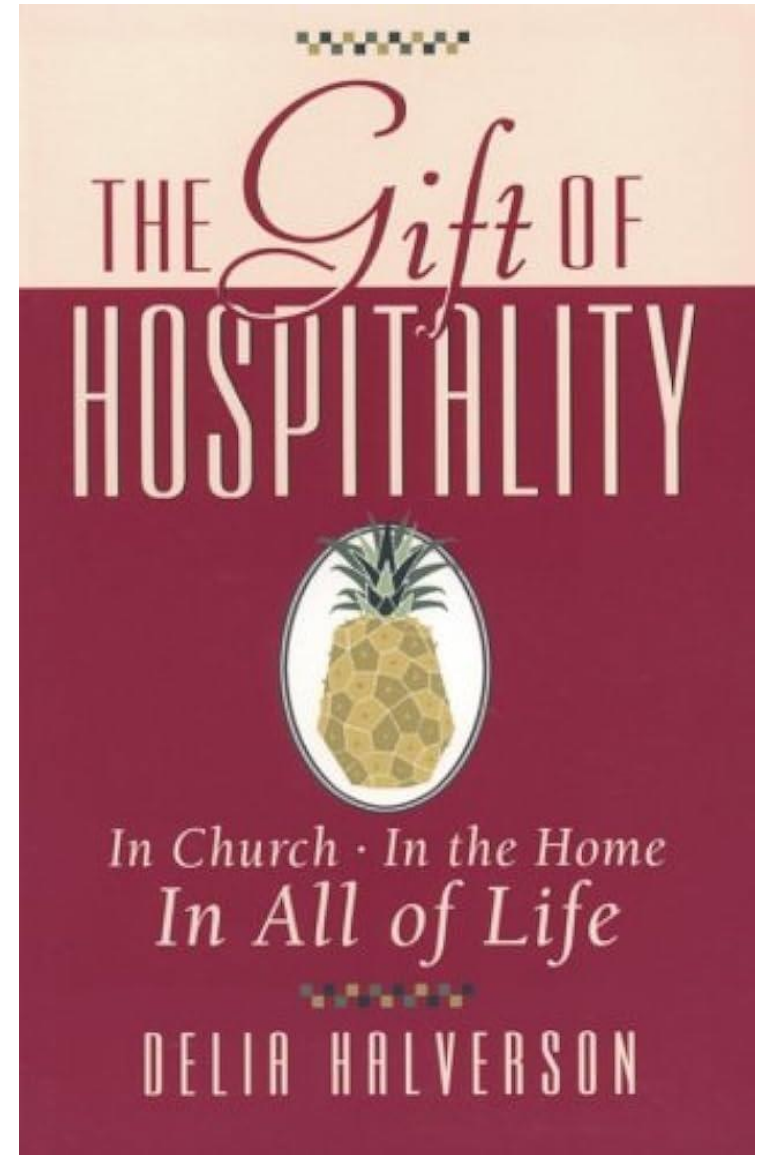


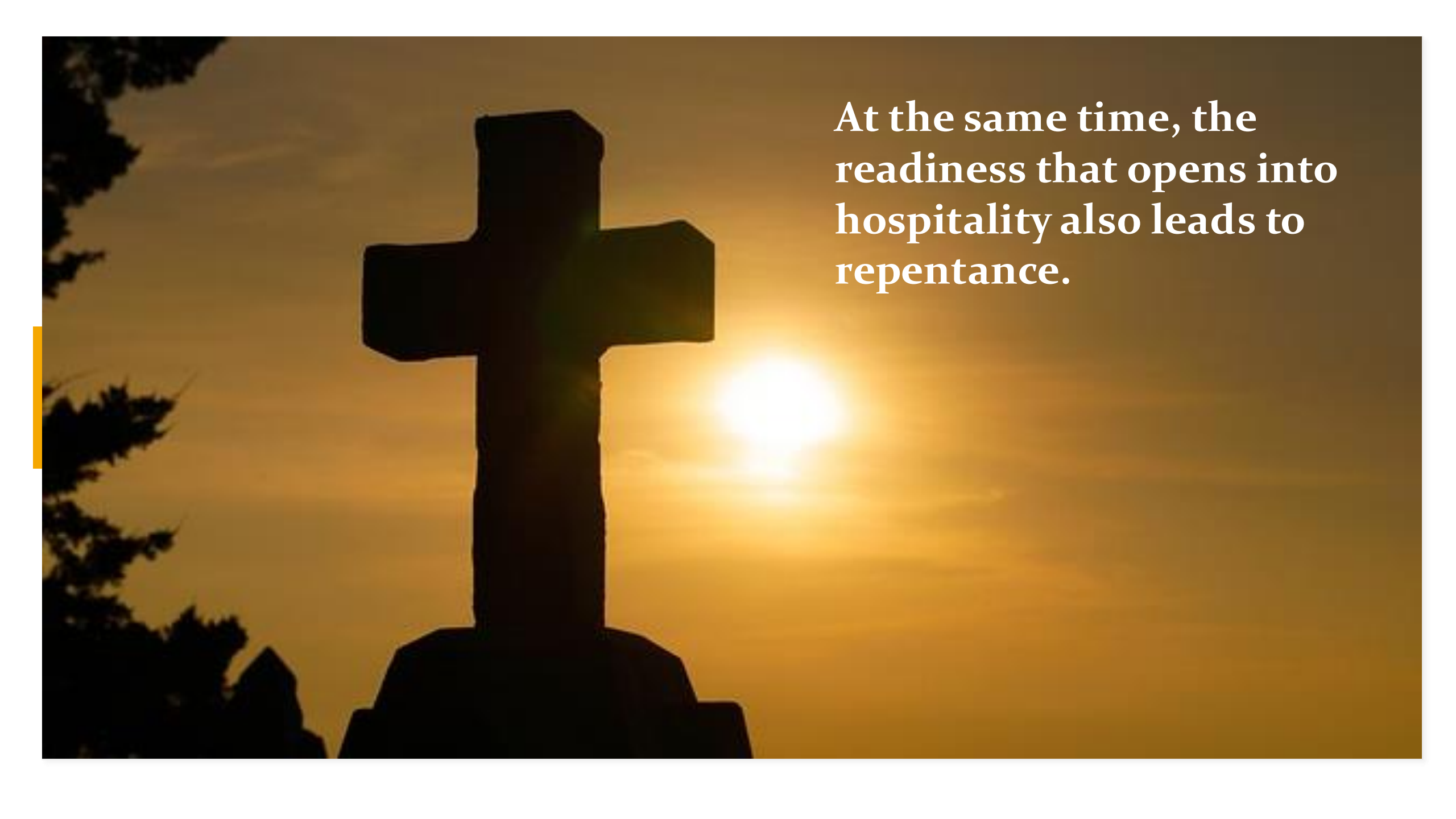


Hospitality is characterized by a particular moral stance in the world that can be best described as readiness. Early Christian voices tell us again and again that whether we are guest or host we must be ready, **ready to welcome, ready to enter another's world, ready to be vulnerable.** This readiness is expectant. It may be akin to moral nerve.



It exudes trust, not so much that one will succeed in some measurable way, but that participation in hospitality is **participation in the life of God**. Such readiness takes courage, gratitude, and radical openness. This moral orientation to life **relinquishes to God both the practice of hospitality and its consequences**.





At the same time, the
readiness that opens into
hospitality also leads to
repentance.